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WEEKLY REVIEW.

—The seventh General Conference of the Evangelical Alliance met at Basle Sept. 1st. There were present many members from different parts of Europe and America. M. Charles Sarasin presided. The Rev. Dr. Stoughton gave an address on the connection between Basle and Early English Protestants.

—The late Dr. Mullens was the author of a prize essay on Vedantism, Brahmism and Christianity; the Religious aspects of Hindu Philosophy; London and Calcutta Compared; Twelve months in Madagascar; Ten Years' Missionary Labour in India; Memoirs of Lacroix; and other works.

—Two men of the 7th Fusiliers have just been tried for manslaughter, in having caused the death of a man named Mahomed Ali, servant of one Hajee Mehdi, who keeps a cook-shop in Bendi Bazaar. The two soldiers were going in the direction of Byculla when one of them, thinking that he could obtain a meal in the shop, entered it and asked for something to eat, which the Hajee told him he could not have. In going out he upset a frying pan containing kabobs. This occasioned a row. The two Mahomedans tried to arrest the European; the soldiers resisted; the servant threw a billet of firewood at Barrett the offender, which the latter picked up and with it gave the man a blow that occasioned his death in about three days. The soldiers have been acquitted. Counsel for the prisoners urged that the soldiers had acted in self-defence, believing themselves to be in danger. It is one of the infelicities of our modern law that a trial must have reference not to the wrong that a man may have done, but to the particular charge under which he is committed. Generally speaking, a trial is necessary to ascertain what is the particular charge under which the man should be arraigned. This is thought to be accomplished in the previous investigation that takes place by the magistrate; still we often have a failure of justice. In a less civilized community these two men would have been tried for the purpose of ascertaining what they had really done that was wrong and to punish them for that. But with us, the charge of manslaughter not having been established, the prisoners are discharged. We see that at Bareilly a soldier has just been sentenced to five years' of penal servitude for striking with his fist a color sergeant.

—The family of the Rev. Wm. Taylor are living in Alameda, California. Four of Mr. Taylor' sons made a trip on horseback to the Yosemite Valley this summer, and we see in an American paper an account of it written by one of them, Mr. M. Stuart Taylor. They were absent sixteen days.

—A correspondent whose ideas of what constitutes reliable evidence are very different from ours, asks that we should bring forward testimony to the wonderful works of Christ from books written at that time by persons who were not believers in Christ. If the writer can point us to any books of that period not Christian, professing to give an account of the remarkable events that took place in the towns of Galilee, &c., in A. D. 26 to 33 in which no mention is made of the works of Christ, then we may be called upon to explain why they were not mentioned. Now it is obvious that those who saw the works of Christ, either recognized them as proving Christ's claim on their allegiance and became the disciples of Christ, or else accepted the explanation given by the enemies of Christ that these works were wrought by diabolic agency. Not one of the opposers of Christianity in the first three centuries denied that Christ wrought these wonderful works; Celsus, Porphyry, Julian, admitted that they were wrought, but availed themselves of the explanation given by the Pharisees. It is evident that those Jews who in the first century denied the Messiahship of Jesus would be very wary of referring at all to him or to his works. If our correspondent wishes to make himself acquainted with the contemporary testimony to the Gospel he will find enough to occupy him in Lardner's great work on the Credibility of the Gospels.

—A year has not expired since Lord Lawrence told the English ministry very plainly what would be the effect of the advance into Affghanistan. He said the first effect would be to break up the Government which existed there, bringing the invaders face to face with a sullen and discontented population; and he said: "I do not think the Affghans as a nation would tolerate the presence of British officers in Affghanistan, directing their politics. The ruler of the day may give his consent to such a system, but a discontented party could easily bring him into disgrace with us, by causing the assassination of some of our officers" However short-sighted the policy that has actually commended itself to our rulers may appear to have been, we suppose that there is a divinity shaping their ways, rough-hew them how they will, as Shakespeare says. It does not appear to be the will of God that nations should be allowed to remain outside the comity of nations, with populations ready to assassinate any one who does not share their bigotry.

—The following from Professor Allman's address at the recent meeting of the British Association exhibits a notable contrast with much that we have been accustomed to hear from scientists, of late years:

"When a thought passes through the mind, it is associated as we have now abundant reason for believing with some change in the protoplasm of the cerebral cells. Are we, therefore, justified in regarding thought as a property of the protoplasm of these cells in the sense in which we regard muscular contraction as a property of the protoplasm of muscle? or is it really a property residing in something far different but which may yet need for its manifestation the activity of cerebral protoplasm?

"If we could see any analogy between thought and any one of the admitted phenomena of matter, we should be bound to accept the first of these conclusions as the simplest, and as affording a hypothesis most in accordance with the comprehensiveness of natural laws; but between thought and the physical phenomena of matter there is not only no analogy, but there is no conceivable analogy; and the obvious path which we have hitherto followed up in our reasonings from the phenomena of lifeless matter through those of living matter here comes suddenly to an end. The chasm between unconscious life and thought is deep and impassable, and no transitional phenomena can be found by which as by a bridge we may span it over; for even from irritability, to which, on a superficial view, consciousness may seem related, it is as absolutely distinct as it is from any of the ordinary phenomena of matter."

At the same meeting. Dr. Tylor, President of the Anthropological Section acknowledged that the view that the races of men are to be accounted for as varied descendants of one original stock, was zoologically probable. How often has the very contrary of this been asserted and people who would not assent, were stigmatized as enemies of science. Professor Huxley at the same meeting told the Anthropologists that the arguments for man's antiquity from remains found in the valley of the Somme were not reliable, reminding them of changes in Europe in the last 500 years, especially in Ireland where the level of the coast had remarkably changed through the floods of lava. We remember noticing many years ago the arguments to which Huxley refers, and taking the view which he now takes. The Rev. Wm. Guest F.G.S. has an article in the Christian headed "The turn of the Tide," pointing out that the prevailing sentiment at the recent meeting was in strong contrast with that which formerly characterized these assemblies. We take the following from his article:

"To no part of the world have the advocates of an enormous antiquity of man pointed with a more unquestioning assurance than to the valley of the Somme in France. If any one questioned the great antiquity of the gravel beds, in which relics of man were supposed to be found, he was somewhat contemptuously put down as an ignoramus. What shall be said now that it is Professor Huxley who denies the validity of the arguments based on time for the changes that have taken place? Moreover, by a later report we are startled to find Professor Dawkins, with the candour that marks his character, throwing a doubt on the general belief that the flint "implements" of the valley were the work of man.

"Nor was it in sectional meetings only these retractations occurred. In the general meeting Professor Ray Lankester gave an address, which contended that in relation to the human race it was not so much development, but degeneration from a former civilization, which science and history bore witness to, and this is that which Scripture assumes.

"Elsewhere the same change of opinion is to be noted. A few months ago Mr. T. McK. Hughes, F. R. S., Woodwardian Professor of Geology at Cambridge University, spoke in my hearing, at the Victoria Institute, on the antiquity of man question. After a fine historical survey of evidence he refused to give man a further place back than the post-glacial gravels."

—A YEAR or so ago, a young gentleman of Ahmedabad, of the Jain religion, pursuing his studies of the ancient Jain shastras was surprised to find that they contained nothing to justify the idolatry that now so markedly characterizes the Jain worship of Western India. We have in Bombay a number of stately Jain temples, the conspicuous objects of worship in which are images, some of them very richly adorned with jewels. The young man to whom we refer made haste to communicate his discovery to others, and the consequence was that a considerable number of persons in Ahmedabad agreed together to worship God without the use of idols or visible representations. We understand that a decree of excommunication has lately been fulminated against these reformers and that the greater part of them have ceased to take part in the theistic services.

—" SHORT Essays on Literary and Social Subjects " by N. J. Ratnagar. This little book contains 92 essays on as many pages. It has been specially prepared for Matricu lation candidates, to assist them in their preparation for examination. Our first impression was that it would have been better to make a selection from accredited English works; but we are bound to say that in looking over this volume we do not discover those faults of diction that we expected to find. The essays are on a great variety of subjects but generally such as would be likely to interest an Indian student and we think the book will be very acceptable to them and to others beside them. It is to be had at Atmaram Sagoon & Co.'s.

—WE have received a letter telling about a Native Christian woman who has left her husband and is living with her mother; and the letter closes with this moral: "Let pastors therefore be very careful about authorizing marriages." If the parties wishing to marry are of proper age and there is no legal barrier, they may marry, and the responsibility of their marriage is with them and not with the minister. But a pastor may exercise what influence he has to save one of his flock from an unsuitable marriage.

—THE Bombay Tract and Book Society have commenced the publication of a monthly series of Marathi tracts of about 30 pp. 18 mo. The first of these, entitled "Pilgrimage to Nasik," has just made its appearance. It is by the Rev. Baba Padamanji, the editor of the Society's Marathi publications. We need hardly say that this is an interesting and well written tract; it is in the form of a conversation, is kind and conciliatory in its tone, yet logical, and is fitted to be useful to those who still cling to the idea that salvation may be obtained by pilgrimages.

—" NARNAYAK the Son of Jagatshet, as a story based on the parable of the prodigal Son, with notes and anecdotes." Such is the English title of another work by Rev. Baba Padamanji, also published by the Bombay Tract & Book Society. This is a work of about 90 pp. The author seeks to transfer the story of the prodigal Son to the soil of India, and at the same time, by the aid of the imagination, to trace in detail, the course of the different parties of that parable or narrative. There is generally a difficulty in transferring illustrative stories like this from one country and class of associations to another country where the associations are of a very different character. It is difficult to maintain the *vraisemblable* in all the details. Mr. Baba has a good deal of ideality combined with thoughtful regard for the interests of divine truth, and has produced a book that is well fitted to interest and instruct. We trust it will obtain a large circulation. It is sold at two annas, in stiff paper covers.

—THE whole of the Cabool field force is now between Hushi and Cabool, though we are not in a position to affirm that any portion of it has reached Cabool. A contemporary has indeed a telegram from Simla asserting that Gen. Roberts entered Cabool on Wednesday; but this is doubtless a mistake, as the other telegrams of the same date make no mention of it. A telegram from the Press Commissioner of the same date says that probably by Sunday, (tomorrow) the whole force may be assembled in front of Cabool. Whether any resistance will be made by the troops there or not, remains to be seen.

—THE north-east passage means a passage made by a vessel who enters the Arctic Sea to the north of Norway, and pursuing an eastward direction to the north of Europe and Asia, passes though Behrings' Straits. Such a passage has been successfully accomplished by Professor Nordenskjold in the Str. Vega. He left Gothenburg in Sweden on the 4th of July 1878 and passed through Behrings Straits July 20th of this year, arriving at Yokohama Sept. 2, from which place a telegraphic account of the expedition was forwarded to the New York Herald.

—WE understand that the special religious services held at Lucknow during the Dusarah holidays will this year commence on Tuesday the 21st inst., and continue throughout the week. The meetings are to be conducted by Dr. Thoburn of Calcutta. It is believed that a large number will attend. Our readers are aware that marked blessing has attended these meetings hitherto, and will pray that they may be still more blessed this year.

Accommodation, exclusive of bedding, will be provided for visitors both in houses and tents. Board will be furnished from Saturday, October 18th (*if desired*) to the close of the meetings, at one rupee per diem. Visitors coming from other stations are requested to communicate with Rev. B, H: Badley, Lucknow. stating date of intended arrival,

BALLS.

You ask whether it is consistent with your Christian profession to be present at a Ball, and whether it is necessary for your salvation to absent yourself from such places of amusement? as respects my own experience I was long in doubt on the subject; but I have been led to decide to absent myself; as these amusements were hurtful to my soul.

But as to the theory of this important question, I do not think that I can lay down any hard and fast rule. In any case we are not to judge our brother. This is distinctly laid down, I think, in Romans xiv. But there are certain general principles by which we may be able to see what God would have us to do in such matters. And our loyally to Him demands that we should seek to ascertain His will for our own guidance. Christ had a large heart in a narrow path; and we are called on to imitate Him. We are to narrow our path down to the line in which God leads us; but our hearts are to be broad enough not to be always judging others by our light.

What, then, are the principles which are to guide us in these matters? The following are a few which seem to me clearly laid down in the Bible:—(1) We must submit ourselves to the guidance of God's word, apart from considerations of expediency and worldly wisdom. It is in His word that God directly reveals His will. (Isaiah viii. 13,20; John xiv. 21)

(2) We may confidently ask God to guide us in any perplexity (James i. 5.)

(3) We are not to separate from the world in the Pharisaical spirit, which would make us cease to be in it at all. (Luke xv. 2; John xvii. 15)

(4) But we are to separate ourselves from the evil. We are not to take that evil "in moderation": we are to abstain from it altogether, not even to touch the unclean thing. (ii Cor. vi. 17).

(5) This is necessary; because we are on no account to separate ourselves from God, who cannot have fellowship with evil. This is the ground, and also the test, of our separation from evil. The question whether a certain course is necessary to salvation is irrelevant: Christ has done what is necessary for our salvation. Our present question can only be, "Is this according to God's "will? Will it tend to His glory? Will it mar my commuion with Him, or prevent my enjoying, or delighting myself in, Him?" It is disloyal and mean (even if it were possible) to seek to take Christ's salvation, and yet keep as much of evil as we can. (2 Cor. v. 14, 15; 1 John i. 6, ii. 15; *Matt. vi. 24*).

(6) When it is doubtful whether a thing is lawful or not, the Scriptural course clearly seems to be to abstain from it. (Rom. xiv. 23).

These are a few general principles that seem clearly laid down in the word of God. I think that, if we would be "single-eyed", and seek guidance from God with a loyal determination to do his will, we have in these clear light to our path. I do not venture to say that they will lead all truly obedient Christians to the same course of action; but they will lead each of us into what is right for him. In any case, God will never fail to honour a loyal, humble and prayerful desire to do His will, in obeying implicitly His word, in which that will is revealed. (Ps. xxv. 12-14).

L. F.

The Bombay Guardian.

SATURDAY, OCTOBER 4, 1879.

MEDITATION.

"*Whom not having seen ye love.*" 1. Peter 1. 8.

THESE are the words of one to whom our Lord thrice addressed the question, Lovest thou me? A question that Christ intended thus to burn into his very being, so that he should not think it life, if love to Christ were not controlling him. Many are saying 'Lord, Thou knowest that I love thee,' to whom our Lord responds, apparently hearing them not, Lovest thou me? They need to say to the Master, teach me what love is. He will teach them; he will take them to the cross, and say unto them, This is love. That only is true love which subjects all the faculties and affections to the object; not always to do the will of the object, for this

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would sometimes be to act very unlovingly; but to bless the object under the gnidance of the all wise God whose name is love. Our love is the vice-gerent of God's love; love in us acts under the direction of that love which is on the throne of the universe. That love is a poor thing that yields only a part of our being to its object; men may call this love, but the Son of God cannot; hence his reduplicated question, lovest thou me? Many, like the rich young ruler, are willing to give a large part of their possessions to Christ, and hear with great astonishment that this is not the love that Christ demands. Before we can intelligently say, Lord, thou knowest that I love thee, we must learn of Christ what love is. There are hundreds of romances offering to tell you what is love; before you read one of them interrogate the authors; ask them if they have studied in Christ's school; for only such are competent to speak on this subject. Ask them if they have reached the point where self-love is utterly cast down, and the whole being placed at the service of love; for only such are competent to show us the paths of love. To one whose eyes have been anointed with eye-salve bestowed at the cross of Christ. nothing is more saddening than the fact that men have an utter misconception of love and of the path in which it is to be found. The very idea of loving one whom we have not seen, seems strange and not worthy of acceptation. That which we apprehend not with our senses has more or less of unreality about it; at all events it is not influential on us as the objects that are embodied before us are. We may have descriptions or photographs that will awaken a certain amount of admiration; but who would hazard his life for the sake of one who is only known in this way? It will be conceded that the imagination sometimes helps to invest an unseen person with very bewitching attributes; but that which is built on the quicksand of the imagination has fatality written on the fore-front of it, and the nearer we come to the reality, the faster does the airy fabric fade away. Peter knew that there was something far better than sight; that there is an inlet to the soul, more reliable than that which is afforded by the eyes. Peter had been months, perhaps years, acquainted with Jesus of Nazareth when on a certain occassion the latter said unto him, Blessed art thou, Barjona; for flesh and blood have not revealed it unto thee but my Father who is in heaven. God is a Spirit; we are commanded to love him with all the heart and soul and mind and strength; this command is from him who knows our nature and who knows what love is; the implication is that there is some avenue better adapted than sight, for the revelation of Him who demands our most fervent love.

There are many Christians who get no further than the recognition of their obligation to love Christ, and an intellectual conviction that he is worthy of their utmost love; but this only serves to make them supremely unhappy in the consciousness that they have no such love as they are trying to inspire themselves with. O that they would perceive the absurdity of trying to inspire themselves with that which is the most divine of all gifts. Ye see him not; this is a great disadvantage if you have not the faith that brings him more gloriously near than any sight can do. Instead of trying to reach divine love by some artesian well in the sands of your own heart, just give your attention to him who is presented in the Gospels; occupy yourself with him, and beware of the temptation to keep one eye fixed on yourself to see how you are affected by what you read; seek by the grace of God to have the eye of your mind fixed upon him who is revealed therein; keep looking to him; the Spirit of God will then have an opportunity of working and you may be sure he will do his work, and it will not be long before you have such a view of Christ as will fill you with joy unspeakable and full of glory. The Spirit of God will fill up for you the broad chasm of 18 centuries, and make the cross an expression of Christ's present love to you. Yes to you. Christ cannot love all unless he loves each. We love him because he first loved us, and the Spirit of God has enabled us to apprehend that love of his for us. Faith is the surrender of the heart to Christ, as one presents a vessel to the fountain to be filled, as the flower looks to heaven for light, heat, moisture, all. Loving the Lord Jesus, we shall regard our whole being as his for the purposes indicated in the exemplar of his own life. We shall love his people, just in the degree that they resemble him and will show them such wise friendliness as shall tend to help them to get the victory over all that stands in the way of their conformity to him. And we shall love that world for which he died and willingly spend and be spent that we may help them to know the love of God in Christ.

INTERNATIONAL BIBLE STUDY.

October 12th, 1879. Romans VIII. 28-39

"We know that all things work together for good to them that love God, called according to his purpose." It is the privilege of the Christian to say, "I know;" there is no element of uncertainty in that instruction which we get from God. Men ordinarily think that there is nothing better than surmise and probability in what relates to the unseen world. But that knowledge for which we are indebted to the senses is less reliable than that which comes to us from the Father of our spirits. We know that whatever may betide, however much we may encounter the wrath of man, whatever path we may be called to tread, there is One above who knows how to make all things co-operate for our eventual advantage. This assurance is for those who love God, and who show their love by cheerful submission to all that comes from him, recognizing his hand in all the events of their life; as our Lord said to Pilate, thou couldest do nothing at all against me except it were given thee from above. They who love God have first been called of God. That is to say, the love of God has anticipated theirs; if God had not loved them and provided salvation for them and if they had not heard his voice speaking to them in the Gospel, they would not have been inspired with love and confidence towards him. "According to his purpose." The opening of the door of hope to the Gentiles was not, as the judaizing teachers asserted, an after thought of the apostles, suggested by the fact that so few of the Jews comparatively had received Jesus as the Messiah. It was the original purpose of God, disclosed in the promise made to Abraham, "In thy seed shall, all the nations of the earth be blessed."

"For whom he did 'foreknow he also did predestinate to be conformed to the image of his Son." God foreknew that many among the Gentiles would believe on the Lord Jesus Christ, if the Gospel should be freely offered to them, and he determined that they should enjoy the same privileges that believing Jews would enjoy; they should not, as the Jew so naturally imagined, be branded with some indelible distinction, condemning them to a lower place in the kingdom of God. The Jews might speak of them as dogs, but they should be the children of God even as others, and be brought into conformity with the Son of God, that he might be the first born among many brethren. Gal. iii. 8.

"Whom he did predestinate them he also called, justified, glorified." It was a very hard thing for the Jew, after having been so carefully brought up to consider that he was religiously separated from the Gentiles by a partition wall of God's own devising, to understand that the abrogation of this distinction could be from God. Hence the necessity of showing, as the apostle does here and in Galatians, that from the beginning God intended that salvation should be freely offered to all, and that in the church of the Messiah there could be no separation into 'accepted' and 'tolerated.' God had from the beginning destined his Gospel for the heathen, therefore he called them through the ministry of the apostles, justified them when they believed on Christ, and was prepared to glorify them when the time for the manifestation of the sons of God should come. In order to understand the force of this passage we must put ourselves back into the position of Paul, and take into account the arguments with which he was continually opposed by the judaizing teachers, who insisted that no man could have a hope of salvation except he first became a Jew, by circumcision and observance of the law of Moses, and even then his position in the church could only be one of inferiority.

"If God be for us what matters it who are against us?" That God is for us is sufficiently evident from the fact of his not having spared his well-beloved Son; may we not confidently expect that all things desirable will be given to us? He that has Christ has all things, so far as God's free grant is concerned; he is to appropriate them by faith; and it is here alas! that the failure too often is. "Who shall lay any thing to the charge of God's elect?" Art thou a converted heathen? be not cast down because some converted Jews have the idea that thou art in the church only on a kind of sufference; thou art truly God's elect; his calling of thee shows that he has from the beginning purposed that thou shouldst have the offer of eternal life, and what God offers to thee, man may not frown away from thee.

"It is God that justifieth. It is Christ that died." 33,34. Perhaps it would be better to read these in the interrogative. Shall God who justifieth? Shall Christ who died for thee and rose again? If *they* are on thy side, what matters it what uninstructed men may say?

"Who shall separate us from the love of Christ?" 35. Tribulation and the other things specified may separate us from

the favour of man; at such times the Christian is often shunned by his professed friends, as the apostle knew by personal experience; but in all these things we are more than conquerors, for we are the more deeply made to realize the love of Christ and the power of Christ to sustain, and we are able to give such demonstration of the Spirit's presence in us, that many are led to believe on him, because of his manifested grace.

"I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come shall be able to separate us from the love of God." He that is with us is mightier than all who are against us. This is the victory which overcometh the world, even our faith. It is our privilege to have this triumphant faith regarding future possibilities; but it is the same faith whereby we are enabled to get the hourly victories over temptations of whatsoever kind. The faith in a future salvation that is not accompanied by a present salvation, is a delusion. We stand by faith, and endure as seeing him who is invisible.

REMINISCENCES. XXXVIII.

We go on with the extracts from the note-book kept by H. after his return to America.

"June 1. 1840. Have been at home five months, and in what manner have I occupied myself? In the beginning of March, I was persuaded by my friend Frank Brown to commence the study of law. During about two months I persevered in the reading of Blackstone &c. and then abandoned the avocation. Difficulties arose through my being unable to produce the required affidavits, and I had become disinclined to the study. The late period at which I was beginning these wearisome studies, my predilection for other pursuits, the instability of my tastes which require a wide and varied field to disport upon, and which loathe compulsory toil in any undivided path, all conspired to make the studies repugnant.

"Have been reading a great number of books in diverse languages on a variety of subjects, in a very promiscuous manner. I am now resolved to devote the summer to the composition of a work of fiction, the scene of which shall be Rome, the epoch the commencement of the 16th century and the principal *personae* the distinguished artists and literati of that day. For the plan of the work I take the *Serapions Bruder* of Hoffman as a model.

"Memoirs of Las Caseas. Said Napoleon at St. Helena: In the character and conduct of Mahomet, Voltaire has departed both from nature and from history. He has degraded Mahomet by making him descend to the lowest intrigues. He has represented a great man who changed the face of the world as acting like a scoundrel worthy of the gallows. He has no less absurdly travestied the character of Omar, which has been drawn like that of a cut-throat in a melo-drama. Voltaire committed a fundamental error in attributing to intrigue what was solely the result of opinion. Those who have wrought great changes in the world never succeeded by gaining over chiefs; but always by exciting the multitude. The first is the resource of intrigue, and produces only secondary results; tho second is the resort of genius and changes the face of the universe."

Sincerity compels us to transcribe here a copy of a letter written by a young American gentleman in Paris, a medical student, to a friend of his in New York. The only explanation needed is that H. had written to the party referred to in the letter, to the effect that he was expecting to leave America for some distant country. This was not the truth; yet there was scarcely any thing on which H. prided himself more than on his truthfulness, imagining that he had a much higher standard of honour in this regard than common people had. He justified himself in this particular untruth, by the plea that it was better for the party to whom he was writing that she should be saved from doing what she proposed.

"Your friend, Mr. B. (Homunculus) need not fear that our mutual acquaintance of the Rue,—M. M. will cross the Atlantic to join him. She would have been glad to do so until the receipt of his letter to the contrary, but poor woman, she would have been equally unable, whatever had been the tenor of his letter. She is now in the last stage of Phthisis Pulmonalis, and a few days or at most weeks will terminate her existence. I found her on my return in January, living alone, depressed with care, despondency, and in want of many of the necessary conveniences against the severity of the season. I soon found that she was ill with phthisis, and begged her to have a physician. She refused on account of the expense, and contented herself with such trifling advice as I could give her, until, finding her getting worse, I refused (from prundential motives, as she was utterly without a friend or relative in Paris, and I was a stranger and too young to take the responsibility of what I foresaw would prove an incurable case,) to preseribe. After a month or more, necessity compelled her to consent, but she knew no physician and was indisposed to pay one. I therefore induced M. Chassaignac to visit her which he did with great kindness and generosity. In the midst of this the necessity of changing her lodgings for cheaper ones, with the efforts necessary in so doing, rendered her worse. As M. C. could not visit her often enough, she has now a good physician who sees her every other day, but notwithstanding poor M. will in a few days cease to feel her troubles and misfortunes. When I first saw her sickness and situation, I could not refuse her the trifling care, and it has thus eventuated that I am the only one to advise her, and relieve the ennui of solitude during the most of her sickness. In the house she now lives in there are however kind people who attend to her, and for the last six weeks I have persuaded her to hire a servant. The circumstance of my being so often with her among all her troubles, has naturally drawn forth her confidence, and it is thus that I am acquainted with her relations with Mr. B. since his departure. But you would be sadly struck to see how her beauty has faded."

After this, many pages of the note book are covered with extracts from Calderon's plays in Spanish and with comments on them. We pass these over.

Necessity, cause penultimate of all things, to save herself the trouble of attending to the minutiæ of human affairs, gave man his free will that he might attend to them himself. With our free-will we are agents of necessity, and have the responsibility of agents.

Il n'est pas assez d' avoir de grandes qualitees, il in faut avoir l' economie. Rouchefoudauld. Those who have the most, must economize the most. The majority of men get along very well without talents; the possession of them is mortal to some.

Passions enfeeble each other; a single power acquires force from the suppression and negation of the others.

Have been reading "The Voice from St. Helena." Most of Napoleon's prophecies will probably eventually be realized; but he does not seem to have foreseen the prolonged term of repose into which Europe would sink when his career was ended. He fancied that the impetus which he had given to human affairs would take a long time to spend itself. He said: "An Englishman should consider that man England's worst enemy who advised a war with China. She would in the end be beaten, and perhaps a revoluton in India would follow.

"Have re-read Lamartine's Pilgrimage to the East. It is interesting as it is a poet who writes, one who appreciates and feels the beauties of nature and art, though I think that sensibility predominates over judgment. He does not think so himself, but has, on the contrary, a very lofty idea of his own profundity and penetration. On every page almost is a prophecy, many of which have been already belied."

The next pages are covered with extracts from Andre Chenier, including the poem which he was writing when the executioner came to summon him to the guillotine. One of the extracts is the following:

Il est si doux, si beau, de s'etre fait soi-meme,
De devoir tout a soi, tout aux beaux arts qu'on aime.

This was quite the idea of H. in those days,—that it is an honourable and an excellent thing to be self-made and owe all to one's own efforts and to the fine arts that one has lovingly cultivated. Another extract from a French author, translated, would read thus: "Good at heart, I have not always taken the trouble to let it be seen; this is my greatest fault." Homunculus adds; 'And mine. But may not every man thus excuse himself? What merit is there in inactive virtue?' How many deceive themselves in this way, looking at their aspirations instead of at what they do, and imagining their character is more shown by the former than by the latter.

CHINIQUY.

In the history of the Church of Christ there are not many narratives more wonderful than the story of the conversion of Father Chiniquy. We have just been reading a lecture delivered by him in Sydney entitled "Why, I with 25,000 of my countrymen, left the Church of Rome," and we cannot resist the desire to epitomize it for our readers, though we have repeatedly in the last twenty years referred to the remarkable work of God wrought in and through him. We scarcely know of any thing more sublime than the account of the decision of those to whom he had been ministering to follow him, when he announced to them his conviction that the Church of Rome was not the true Church of Christ. Charles Chiniquy was born in Canada, became a priest of the Church of Rome in 1833 and continued such for twenty five years. Believing that this was the true Church of Christ, it was his ambition to extend her power over all the continent of America. His father had studied in order to become a Romish priest and had received a Bible from his superior, which he retained, though he did not carry out his original purpose of becoming a priest. But the Bible was in the family, and was read by his son who even in his boyish days, had a great fondness for it and became very familiar with it. After the death of his father the Bible was taken from the house, but much of it remained in the memory of the boy. When the time came for him to enter on the priesthood, he was obliged to take two oaths to the Bishop. The Bible was put into his hands and he was made to swear that he would read the whole word of God; next he had to take an oath

not to interpret a single word of that book according to his intelligence or his conscience, but only according to the unanimous consent of the Holy Fathers. "From my 12th year when I entered the college, until my 22nd year, I was not allowed to open the Bible a single time." After becoming a priest he on one occasion preached in Montreal to an audience of about 1[illegible],000 persons on the Virgin Mary, urging that the sinner could not come directly to the Lord Jesus because of the holiness of Christ, and that the true way was to approach him through the Virgin Mary. He was complimented by the Bishop of Montreal on this discourse. Reading the Bible that evening his eye fell upon the passage telling of the answer made by Christ when informed that his mother and his brothers were standing without desiring to see him. "Stretching forth his hand to his disciples he said, Behold my mother and my brethren; whosoever shall do the will of my Father the same is my mother and sister and brother." He passed the night in tears feeling that he had been preaching a lie. He could not however be easily brought to see that the Church of Rome was not the Church of Christ. His narrative shows that he fought many battles with his convictions. One day he said to his servant girl, Marguerite, 'I have no more good Gods (Je n' ai plus de bons dieux) in my tabernacle; I have given the last one to a sick man; please make me some wafers. She mixed flour and water, put the dough between two warm irons and turned it into wafers. The next day in the mass, he adored this idol of dough. The same day, Exodus xx met his eye, and he saw that he and his people had been violating the second commandment. Still he resisted the light. The Bishops instructed Chiniquy to go to Illinois and direct the tide of Catholic emigration to the rich drairies there by way of preparation for the conquest of the United States for the church of Rome. He settled there in 1851, and in a few years persuaded 75,000 French Canadians to settle there. Here he had some differences with the Bishop of Chicago. Owing to his remonstrances, the Bishop was removed and another sent in his place. But neither could he agree with this one. He signed a paper in which he declared that "he would submit himself to the Bishop *according to the word of God* as we find it in the Gospel of Christ." At first the Bishop was satisfied with this; but afterwards got it back from Chiniquy and threw it in the fire, saying, 'you must take away those words and submit wholly to my authority, without any condition, and promise to do any thing I will tell you to do.' —Chiniquy replied: My Lord. What you require is not submission, it is adoration. I refuse it.—Then, was the answer, you cannot be any longer a Roman Catholic priest. Though we can ill spare the space we must here make an extended extract from the lecture.

Now, my friends, I left the Bishop, who was trembling and surprised at my determination. I engaged a room in a hotel, and locked the door. There I fell on my knees in the presence of God; and I reflected on what I had done. It was then clear to my mind that the Church of Rome could not be the Church of Christ. I had learned the terrible truth—not from the lips of Protestants, not from the enemies of my Church, but from my Bishop, who had told me I could not remain a Roman Catholic except by giving up the word of God. I saw I had done well to break the ties which united me to that Church. But a dark cloud came over my poor guilty soul, and I began to weep. I said, "My God, my God, the Church of Rome is not thy Church, but where is Thy Church? Where must I go to be saved? I have given up my country, my friends, the Church of my father and my mother. I have given up the Church which has made me so great in the world, but where is Thy Church? Oh, God speak to me!" But no answer came to my prayer. I saw that by giving up the Church of Rome, I had given up everything that was dear to me. I hope you will never understand what that means. Yes! I pray God He will never ask from you such a sacrifice. I did not regret what I had done, I only wanted to know the will of God; but it seemed as if He would not hear my prayers, nor see my tears. After crying for more than an hour, I saw that a battle to the death would begin that day between the Church of Rome and me. I saw that the priests would attack me in their press, in their pulpits, in their confessional, where they strike a man and you cannot see where the blow comes from. I saw a struggle would begin, which would end only with my life; and I looked around to see if I had any friends left to help me. Not one remained. In the Church of Rome even my dear brothers were bound to curse me, to look upon me as an infamous impostor. Among the Protestants there were none, as I had spoken against them all my life. I saw I was left alone to fight the battle against the giant power of Rome. It was too much for me, and if God had not stopped this guilty hand, I would have cut my throat in that dark hour. Oh, my friends, I was on my knees crying for light, asking God to come to my help, life had grown such a burden that I could not carry it any longer. To go from that room into the world where I would not find a single hand to press my hand, where I would be an outcast, was more than I could bear. I preferred a thousand times to die! But, thanks be to God, He stopped my hand when I was about to commit the horrible crime of self-murder. Great drops of sweat fell from me, my heart was fainting, and every moment I expected to fall a corpse. I cried, "Oh, my God, I die; I am lost; have mercy upon me. Tell me where I must go to be saved." Then the thought flashed through my mind that I had my dear New Testament which I used then, as now, to carry everywhere with me. And the voice said to me, "Read and you will find the light;" and with a trembling hand, but a praying heart, I opened the book and my eyes fell on these words:—"Ye are bought with a price; be not ye the servants of men." The English is good, but oh, the French is beautiful—"*Vous avez été achetés á Grand Prix; ne devenez point les esclaves des hommes.*" And with these words a light came to me so beautiful, that the rays of the sun are nothing but dark clouds compared to it. Then I saw for the first time the way of salvation. I said to myself, "Jesus has bought me. Well, if He has bought me, I am His; body, soul, intelligence, all belong to Christ. If I buy a thing, it belongs to me. Jesus has bought me, therefore I belong to Him. And if He has bought me, I am saved. Saved! Yes, saved! And if Jesus has saved me, I am perfectly saved. For Christ could not save me by half. The works of God are perfect—then my salvation is perfect; I am perfectly saved! And what is the price He has paid for me? It is His blood shed on Calvary. Oh! Jesus has saved me by dying." Then I said "If He has saved me by His death, I am not saved as I have preached. I have been saved, not by going to Mary, not by going to confession, not by indulgencies, but by Jesus, and Jesus alone." It was so beautiful, I felt so happy; but it was the will of God my joy should be short. A moment after, another dark cloud surrounded me. I saw a huge mountain coming towards me; it was composed of all the sins I had committed in my life. The mountain seemed to roll towards me; it rolled over my shoulders, and it was so heavy that I could not breathe under its burden, I cried, "My God! I am lost, my sins are destroying me!"

It seemed as if God could not hear my voice, because of the mountain between Him and me, and that he had nothing to do with me, but open the gates of Hell, and send me to that prison I so richly deserved. I thought my God was far away, but He was very near; for in that moment, before the eyes of my soul a very strange thing was seen. Often when crossing the ocean in a thunderstorm, I have seen the sun break through a bank of dark clouds, and everyone was saying how beautiful it is! It was the same in the midst of that dark night. I saw a beautiful light; I could not be mistaken. My dear Jesus was in the midst of the light. I saw His bleeding wounds, His heavy cross, His crown of thorns, and He came very near to me and said, "My dear friend, I have seen thy tears, I have heard thy cries, and I come to take away thy sins; salvation is a gift; take My word for a lamp to thy feet; give Me thy heart, I will take away your sins." And for the first time I fell at the feet of Jesus; and more with my tears than my lips, I said, "Dear Jesus, speak again to me. Thy words are so sweet to my soul. Oh! my dear Saviour, cannot You take away that mountain, it is crushing me down." Then my Saviour stretched forth His mighty hand, and the mountain was removed, and thrown into the deep waters of the Sea. I felt the blood of the Lamb was cleansing my guilty soul, and I felt a peace so great that the angels of God could not be happier that I was, and I cried out "My dear Jesus, Thou hast saved me. The mountain is gone. Oh! what joy and peace! Oh! dear Saviour of my soul, Thou hast paid my debts. I give Thee my heart. Gift of God, I accept thee! Abide in me and grant me to abide in Thee for ever! Make me strong and pure." Yes, friends, for the first time I knew I was saved, for the first time I was drinking the pure waters of life, and they were so sweet! I took my dear Gospel and pressed it to my lips, and swore never to preach anything but what I would find there. I said, "Dear Jesus, I have my feet on the rock of Thy salvation. Grant me to go to my countrymen, that I may bring them to Thee." I then rose and washed my face to conceal my tears; paid my bill, and took the train for my colony. I arrived at the door of my church at the hour of service the next day, which was a Sabbath day. There was a large multitude of people, and they said, "Father Chiniquy, what news?" I told them to come to the Church and I would tell them what the Lord had done for my soul. When I gathered them there I said, "Frenchmen, I must tell you that Jesus said before He died, that He would be to the disciples the cause of great scandal. I will be the same to you; but as the scandal which Christ gave to His disciples has saved the world, so, by the great mercy of God, the scandal which I will give will save you. I bring you strange news. I am no longer a priest; but Frenchmen, I do not come here to tell you to follow me; no! do not follow me, but follow Christ, and Him alone. He paid your debts, shed His blood for you, and is preparing a place for those of you who will believe in His name, and serve Him." I then gave them the reasons why I left the Church of Rome. I spoke for two hours; and after I had finished I said, "The hour of sacrifice has come, I must go away. I respect you too much to impose myself on you; but I will not go before you tell me to go. You will cut with your own hands the ties so sweet which have attached me to you. Frenchmen, these are my last words." There were tears and sobs. I asked them to be calm. I said, "Here are my parting words; If you think it is better to follow the Pope than Christ, and better to invoke the name of Mary than Jesus's and

better to put your trust after death in the fabulous Purgatory of Rome, rather than in the blood of Christ, and better to have a priest of Rome to preach to you than me, stand up!" To my surprise not a single one moved. They were all in tears. The church was as crammed as this hall is this evening, and not one moved to tell me he was sorry I was leaving the Church of Rome. After five minutes silence I said, weeping, "Frenchmen, you are acting very foolishly. Why don't you tell me to go?" A young man said, with a strong voice, "Jesus died for me on Calvary. I will never invoke any but His name." Another said, "Pull down the images! We have been at their feet long enough." Another said, "My shoulders are bleeding with the yoke of many; why don't we go with our pastor to Jesus? And then with a loud cry I said. "My countrymen! Oh, dear Frenchmen, the mighty God who yesterday took me out of the land of Egypt, is in your midst to save you; with me you will cross the Red Sea. With me you will go to the feet of Jesus. I will put to you the same question in another shape. 'If you think it is better to follow Christ rather than the Pope, better to invoke the name of Jesus than Mary, better to put your trust after death in the blood of Christ rather than in the fabulous Purgatory of Rome, and better to have me preach to you rather than a priest of Rome, stand up!" And they all, as a single man, rose up, and we we sang for the first time the hymns of Zion. They were all filled with the Spirit of the Lord, aud I saw what has probably not been seen since Pentecost. They were beside themselves with joy. The old men went to the young men and said, "Bless the Lord! Jesus has made you free with his blood." And the women pressed their daughters to their bosom, sying, "Dear child, bless the Lamb of God who was slain on Calvary for us all. We will not go any more to the feet of a man to be defiled in that infamous confessional. Jesus has paid your debts!" I thought I would die with joy. A thousand names were written in the Lamb's Book of Life that day. The news went to England and France that Chiniquy had gone out, at the head of a noble band of men, from Egypt to the Promised Land, and everywhere this news spread, the name of Jesus was blessed. That day we had one thousand converts; six months after, we had two thousand; twelve months after, we had four thousand; and to-day we have twenty-five thousand converts.

Our readers will notice that it was only when Chiniquy made up his mind to renounce the Church of Rome, when he had ceased altogether to trust in her for salvation, that he came to the knowledge of Christ as his personal and all-sufficient Saviour. And it was because he then went to his people with the consciousness of this acceptance with God through Christ, that God was so wonderfully with him in the appeal made to his people. The grand thing about this movement is its spirituality, and our readers should pray much that it may never lose this character.

FAITH WORK.

(Communicated.)

By this term I now mean missions, hospitals, homes, orphanages and other charitable institutions and enterprises of greater or lesser magnitude, built on the promises of God, received "by faith," a foundation more reliable than the best Bank in the world; originated, carried on, extended without the usually reckoned necessary safeguards of commercial or religious enterprises, such as endowments, bonded securities, cash capital, personal guarantees, subcription lists, agents, and public appeals.

Such work is assuming proportions, and rising up in so many new forms and places, as to demand the prayerful consideration of all Christians.

There exist some false theories concerning the success of such work already in existence, and fears as to the propriety and safety of each new movement of the kind.

Bnt some see in the constantly increasing "faith work" of this generation one of the "*Signs of the times.*"

If we look into the scores of institutions of this kind now distributed through all lands we shall find the authors thereof, in nearly if not every instance to have a very *distinct apprehension of the personality and abiding presence of the Holy Ghost.*

In other words believers in and recipients of the *Pentecostal Baptism of the Holy Ghost.*"

Secondly they are distinctly "led of the Spirit" to see *first* the necessity for the work into which later they are led. *Second* the *promises of God* as covering all the financial and other requirements of the enterprise.

"Faith mighty faith the promise sees
And cries it shall be done."

Such men and womon have been led to inquire what Jesus meant by, "And greater works than these" in John 14th 2 and to them the "Trust in the Lord and do good" of Psl. 37: 3 is become as imperative as "Go preach my Gospel" to the Apostles.

God asks no man to go to war at his own charges. His thus leading one of His servants into such work is equivalent to a guarantee of all supplies and just at the time and in the quantity needed so long as the whole work is carried on according to the will of God.

And just as God by the Holy Ghost directs the initiation of the work so he by the same agent moves whom he will to give of their substance, time or talent to the support, or extension of the work. It is essential to the "faith feature" of this work, that nothing be done in any wise to interfere with or anticipate this work of the Holy Ghost. i. e. *to induce the will of man to elect the gift or consecration,* to or toward the work in question. The publication of "facts and experience" in the history and progress of "faith work" is right and may be a duty to God and the supporters of the work. And God often makes use of such "facts and experience" to show the obligation of his children in the matter by strongly impressing them on their minds and thus creating a motive power to the human will.

But all measures amounting to human dictation or even strong pressure by human hands, on the will of man, by man, are either anticipations of or interferences with the work of the Holy Ghost, in directing supplies for the work ordered from heaven.

The idea that this "faith work" "strikes a lucky streak of human sympathy" and therefore succeeds, is not true, else would we see hundreds moving out in the line of such charitable work relying on this "lucky streak" No "faith work" ever yet begun in dependance on human sympathy."

Such work requires *much faith, entire consecration* and to be *full of faith and the Holy Ghost,*" so as to confine ourselves to our part of the work and let God do his.

I might here mention, if needful, how hundreds of men and women and children, have been moved by the Holy Ghost, to give certain amounts at certain times to such institutions and work. Muller's and Dr. Cullis' Reports are full of such cases. Impressions are often made on the hearts of wicked men, to do something by the "same Spirit." The Holy Spirit may draw on the whole world in this matter and so He does for all things belong to God.

If then the work be of God and its managers are "led of the Spirit" of God, it will not, cannot fail, for it's God's work.

It is coming to be admitted that local charities such as hospitals, or orphanages, can be so conducted, and be successful. But when "mission work" in India is suggested many doubt the expediency or safety of such a move.

But in an age and under circumstances far less favourable, Paul and Barnabas evengelized among the heathen, on this plan.

The idea is very firmly grafted on the mind of the Christian church of this day, that those things will not do in this generation.

There is no doubt that God originated "Mission Societies" and work that exists on the "funded system." But was not this an initiative rather than a final and only way, and about as grand an idea of faith as the church of that day could command?

But there are already signs that God only so intended, in that even "missions" are being carried on as "faith work." No capital, for a start no human pledge of support or salary, simply reading "Go preach my Gospel" in *the imperative mood,* and relying fully on the great Commander for all arrangements of a commissariat supply.

Bless the Lord the supply comes.

The time is come when many men and women should move out under the old order, into every heathen centre in India. No one will question that the command, to "preach the Gospel" is meant to reach every heathen town and city in India eventually. These remain for individuals to settle.

1. *Do I see this work in the light that it ought to be done now?* 2. *Does my faith regard the promises of God true and reliable for all the needs of such work?* 3. *Then ought not I to move?*

If the coast is clear on these points *I should go* and as long as "led of the Spirit" of God "who reigneth" "I shall want no good thing."

Our churches may not have the faith to appoint workers to go out in this line, but if they do not get the faith soon, God will send hundreds of men and women one by one to do such work, and that without the church's help. Oh for a church in India that will have the faith to do what Antioch did more than 1800 years ago.

"Faith work" is of God; its possibilities can not be reckoned up; its financial security is with God.

CORRESPONDENCE.

THE TEMPERANCE QUESTION.

To the Editor of the Bombay Guardian.

SIR,—You have been pleased to lend your columns to the consideration of the temperance question. It has also from time to time received the attention of secular papers. Of course some latitude is to be allowed on both sides in determining the *pros* and *cons* in the case. It is hoped you will kindly allow a word to be said on the subject in your next issue by a member of the Bombay Temperance League, a body that cannot look with indifference on the issues involved.

A popular movement is not always a good movement. The contrary is too often true. It is only in the consciousness that the cause is a righteous one, and admitted to be so even by objectors, that the operations of temperance societies, unpopular as they are, have been made to assume the proportions they have of late years.

We can at least smile demurely at the degree of assurance with which a local public writer in 1852, under some peculiar prophetic *afflatus* of his own, oracularly delivered himself of the prediction embodied in the following lines:—

"The evils to which intemperance leads can scarcely be too strongly stated, and it is true that it accompanies the European like some contagious disease, which issues from its victims to exercise a destructive influence in the localities which they frequent. If Temperance Societies can check this awful epidemic their's is indeed a noble undertaking. The cause has

triumphed, says the Bombay Report, and in the United States and in Great Britain has achieved 'great and marvelious conquests.' *Our own impression is that its success is trivial and that together with its novelty, its influence is passing away.*"

The passage of time renders ludicrous the dogmatism of men.

The relations that are now sustained by the publican classes and temperance communities to the Government of the United States, the British Parliament and the Government of India are passing into history. The Maine law is now in operation. Influential temperance reformers are found knocking at the doors of Parliament for something to be done. Some mild legislation has issued already from the British Law manufactory. The working in practice of the Abkari Act and subsidiary rules only the other day provoked a Memorial from the liquor sellers of Bombay. The temperance community of Bombay have at least once addressed the Government direct on the subject of the spread of intemperance and might well do so again. Their Memorial was not relegated to any of the Secretariat bureaus to lie encrusted with the dust of years, but some notice was taken of it and enquiries made of the Collectors of the more important districts. The reply to the Memorial will be found in a number of the defunct *Bombay Temperance Repository* or in the archives of the State. The facts elicited show that :—

"In the Peishwá's time licenses to sell spirits were farmed in various zillahs, although preventive, penalties were enforced against intoxication. In Poona alone dram-drinking was prohibited, but elsewhere it was permitted in small quantities. It is certain however that this branch of the revenue has flourished to a deplorable degree under our rule and that intemperance is widely spreading through the influence of our example and the non-enforcement of those restrictive punishments which native Governments inflicted." Under Mahomedan rule also drinking was interdicted.

On the broad question mooted there are physiological, moral, social, commercial political and above all religious considerations that have been weighed since the days of the pioneer reformer Matthew. But it must be remembered that the subject in India has distinctively local phases. The movement in England and America has a very encouraging but, strictly speaking, brief history of about fifty years. The temperance reformation in India seems to be co-extensive with the Buddhist secession.

A Judge of the High Court is said to have once astonished a Grand Jury by the statement that there were five criminals in London for one in Bombay in proportion to the population of the two cities and that the cause of the superior morality of Bombay was the abstinence of the Natives from intoxicating liquors. It is fair to say that this conclusion was contested on the plea that until *post mortem* examinations were held on the bodies of natives who die in their houses unattended by a doctor, it is mere folly to institute any comparison between the criminal statistics of Bombay and London. It has been strangely maintained that natives are not quite similarly affected by alcohol as Europeans ; that rarely indeed does a native *however drunk* fall down on the road ; and that one drunken English sailor produces a greater sensation than a hundred natives *equally* intoxicated. But into the physiology of drunkenness amongst the natives it is not proposed to enter. Suffice, it to say that the "greater liveliness, activity and working capability of the *women*" is attributed to their abstaining from intoxicants.

In this connection the strong exprssion, of opinion in *Chesson and Woodhall's Miscellany* in 1863 by one who had the courage of his convictions is worthy of note :—

"But until the Government connection with alcohol, and the administration of it, in the Army, is restricted to the supply of the Military hospitals, there can be no effectual action taken against an evil that causes a far greater average mortality among English soldiers than war with its more striking and obvious fatalities. The greatest blunder ever committed in the management of the British Army was the establishment of regimental canteens.

* * * *

"It is certain that the natives, under the sanction and encouragement of the British Government, are doing a vast deal to demoralize, by means of strong drink, all the lower classes of Europeans including the whole body of English soldiers in India. The wholesale toleration of spirit-shops in the large towns and camp bazars may be in accordance with the *abstract* principles of political economy ; but it is as utterly opposed to all the principles of religion and morality ss the French system of licensing houses of another description, or the plan desiderated by certain political economists of prostituting English Courts of justice to the service of gamblers for the recovery of gains."

It is then surely not too much to expect that facts and precedents should guide the Government of British India and the Abkari Executive in their growing relations with the liquor farmers and the owners of 'groggeries', especially in Bombay and the Concan, where excesses are greatest. Without adopting extreme measures, steps may be taken for the removal of some at least of the numerous facilities and temptations afforded to the staggering forms to be seen turning the angles of the low *peetahs*.

But in the meantime is the demon of drink to be allowed unchecked to stalk the land scattering around his 'arrows, firebrands and death'? Now that the monsoon is drawing to a close, the Bombay Temporance League should resume their district meetings. Special temporance meetings for natives too might be held under the auspices of the *Arya Somaj* and the *Subodh Subha*, as was done last year, when such speakers as the Rev. Buchanan Blake and the Rev. I. F. Row amongst others could be asked to undertake the task of setting forth this crying evil of the times in scathing terms. *Verbum sap.*

Your sincerely.
W. A. E. B.

NOTICES.

BOMBAY BAPTIST CHUACH.

THE Rev. H. G. Blackie of the Lall Bazaar Baptist Church, Calcutta, will (D.V.) preach at the Baptist Chapel, Bellasis Road, Byculla, during the present month, on Sundays at 11 A.M. and 6 P.M. and on Wednesdays at 8 P.M.

A REQUEST for prayer for 'a Roman Catholic girl' has been sent to us, with a reference to James. v. 15, 16.

WE have received for the Christian Orphanage, Goolburga, from Ruth, Rs. 5.

THE following sums, credited in our last to the church in Mhow should have been credited to the church in Grant Road, Bombay : J. C. 10 ; Mrs. D. 10 ; G. B. 5; H. N. 10 ; I. F. R. 10.

RECEIVED for the M. E. church, Mhow, A. G. Rs. 100 ; 29th Regt. 2.

RECEIVED for the M. E. Grant Road Church, Bombay J. L. Rs. 5 ; E. H. 5 ; P. S. M. 50 ; Mrs. D. As. 8.

Epitome of News.

SATURDAY, SEPTEMBER 27.

—The Honourable Syed Ahmed Khan, C.S. I., has written an interesting memorandum on the important question of making vaccination compulsory. He sums up the native objections to the practice of vaccination as follows :—

1. The fear lest vaccination may prove injurious to children in any way.
2. The suspicion that Government may have some other object primarily in view by thus marking the children.
3. The belief that vaccination interferes with their religion and caste, and that the child vaccinated becomes impure and liable to the wrath of Mata Debi (the goddess of small-pox).
4. The superstition that Government wants a quantity of human blood for the propitiation of a certain deity.
5. Carelessness and apathy in benefiting from vaccination.
6. Absence of a regular and efficient system.

The second reason he declares, to the extent of his knowledge, no longer exists, and as to the third and fourth he says the numbers who make these excuses must be so very small and their social position so low as not to entitle them to any consideration. He himself thinks that the small amount of success hitherto obtained is due exclusively to the causes mentioned in the last two reasons (5 and 6) given above.

Many are hindered by there ideas of fate.

—The *Russian Turkestan Gazette*, dated the 17th June, 1879, contains the following :—On the 16th June (N.S.), Maj or General Trotski, military governor of the Syr Darya Province, arrived at Taskend, returning from St. Petersburg. The famine in China is still raging in a terrible manner, killing hundred thousands of people. The streets of many towns and villages are full of its victims, helplessly dying among the bodies of the dead. Driven by hunger many of the starving wretches eat the flesh of the dead while others kill their own parents or children to sustain life. A young man, aided by his father, has recently killed his own bride for the same purpose. In fact many of the settlements have completely lost their inhabitants.

—*Times of India* ; Simla : After the incumbency of the present incumbents, the offices of Adjutant General, Quartermaster General, and Judge Advocate General will be abolished, the duties devolving upon the Chief of the Staff of the Indian Army with deputies in these departments. An immense saving will thereby be occasioned.

—The news that the Government of the United States had offered to mediate between Chili and Peru is confirmed. Intelligence received from Valparaiso states that the Peruvian ram Huascar has captured three fresh prizes, viz., two vessels laden with coal and one with a cargo of copper. The crisis in the Chilian Cabinet still continues. Reports from Lima to July 30 contain particulars of the captures of the Chilian transport Rimac by the Peruvain men-of-war Huascar and Union. The Rimac was richly freighted. Besides the cavalry regiment, numbering 240 men, there were on board 215 horses, 300 rifles with cartridges, large stores of clothing for the troops at Antofagasta, 400 tons of English steam coal for the Chilian squadron, and a quantity of food and munitions of war. The vessel recently cost the Chilian Government £70,000.

MONDAY, SEPTEMBER 29.

—*Bombay Gazette* ; Shuturgurdan : Poor young Hamilton, of the Guides, was mercifully shot dead. Poor boy, he did not look 20 when I last saw him when on his way through the Kurrum Valley in command of the Envoy's escort, yet he was envied by many as being the luckiest man in the Imperial army. Already a V. C., he told us that Cavagnari had promised to get him the order of the Durani Empire, whilst his pay was more than double what he would have received had he remained with his regiment.

—*Bombay Gazette* ; Dhera Ghaji Khan, 28 : The Mongols, Durranis, Wazaris and Khuzalbashis are the principal tribes and can muster

200,000 fighting men. Their attitude continues to remain as doubtful. They have hitherto done nothing to help the British, and, with the exception of the Ghilzais, only the petty tribes, such as the Afridis and Shinwarris have obeyed General Roberts's call.

Kabulis here say that kafila ponies, donkeys, mules and hill camels are abundant at Kabul.

—In addition to the Dadur-Sukkur Railway, the *Indian Railway Service Gazette* states that it is intended to proceed with the construction of the line that is to link Bombay with Sind. The line will start from Palanpur on the Western Rajputana Railway, cross the upper end of the Runn of Cutch, and join the Indus Valley, line at Kotri.

—Press Commissioner; Simla, 28: The Ameer, attended by his son, Sirdar Yahya Khan, Daood Shah, and a suite of forty-five members, with an escort of about 200 men, reached General Baker's camp at Kushi yesterday (Saturday) evening. The Ameer had previously written to General Baker asking if he would receive him. General Roberts goes to Kushi to-day from Shutur Gurdan with the 9th Lancers, 5th Punjab Cavalry, and the 92nd Highlanders. The City of Cabul is said to be in a state of disturbance, amounting to anarchy, and the gates are closed.

It is believed that Padishah Khan Ghilzai came with the Ameer.

—The *Indian Daily News* says that, on Sunday, Sept. 21, "two respectable ladies alighted from their carriage, and walked into several of the liquor shops of Calcutta for the purpose of inducing the tipsy sailors who had crowded the shops to resort for evening prayer to Colonel Haig's reading and coffee-rooms. At each of these places, a hymn was sung by the ladies, and tracts freely distributed."

Tuesday, September 30.

—*Watchman*: "On November 28, 1878, the King of Portugal gave his sign manual, followed by the signatures of all his Ministers, to a decree for the civil registration of Protestants, which came into effect on the first day of this year. The decree is prefaced by a memorial from the Secretary of State for Ecclesiastical Affairs and Justice, which shows that the present Act originated in a desire for religious liberty which found expression in Parliament nearly sixty years ago, and gave rise to a succession of administrative laws; and that nothing prevented the legal establishment of such liberty but conflict between the civil and ecclesiastical authorities. Since, however, dissidents from the Church of Rome have so multiplied that their claims cannot any longer be ignored, full provision is made for registering the births, deaths, and marriages of non-Catholics, as they please to call us, and for supplying the defect of recognition in times past. All of these, whether natives or foreigners, who accept registration, now enjoy all civil rights, and are freed from penalty or disability on account of religion. Our ministers are empowered by law to act freely; they certify the funerals of members of their congregations, and receive municipal authority for the interment of their dead, just as do the priests for theirs. Humiliating distinctions are at an end, and thus *we are at home in Portugal.*

—An officer who has just returned home from Zululand states that the Imperialists of France are indebted to Zulu superstition for the preservation of the chain, crucifix and other relics worn by the Prince Imperial, and which were found intact when the otherwise stripped body of his Imperial Highness was discovered. The witch doctors attached to the army of the savage king carry their magic materia medica round their necks, and it is believed that they entertained a superstitious dread of touching the trophies, believing that they contained a certain magic power which might be used to the destruction of any one meddling with them.

This seems to us a case of superstition meeting superstition.

—*Zion's Herald:* "The seen and gathered results of the many great meetings in the groves now being held may not be easily represented by figures or by the relation of striking incidents. The novelty of these occasions is worn off. The micellaneous audience that formerly thronged these scenes is rarely gathered now. Professed Christians of different names make np largely the congregations. The tent meetings, which were most effectual in the work of personal Christian effort and in securing an awakened interest on the part of unconverted attendants, are now superseded by the multiplication of family cottages. But large audiences still wait upon public preaching, and although professed Christians, many are backslidden; many are in the bondage of doubts and worldliness; many have never known the peace and power of a truly converted heart. Simple, earnest, Spirit-baptized, and instructive preaching will be attended with great good. Scores of Christians will be quickened and sent out afresh into the Master's vineyard to work for souls. Some will be awakened to their spiritual wants, to their mistaken views of Christian experience and life, and will be brought into the kingdom and grace of the Gospel. No faithful preaching can be lost. It is not important that a census of the apparently saved shall be taken. The angels have this record; but it is important that fervent, intelligent, scriptural, and awakening discourses should be poured into the ears and hearts of the susceptible audiences that crowd to the stands in these forest sanctuaries. Let prayer be generally offered for the Divine benediction upon these services."

—Press Commissioner; Simla, 29: General Roberts will probably send forward to Cabul a proclamation, to the effect that the British army is advancing to take possession of the place, and warning all peaceably disposed persons who have taken no share in the attack on the Residency and plundering of it and the city to take immediate steps for their personal safety and that of the women and children. All persons after receipt of the proclamation found armed in or near Cabul will be treated as enemies.

Major St. John has received a letter from Mahomed Tahir Khan at Kelat-i-Ghilzai, expressing pleasure at the approach of the troops and promising assistance in obtaining supplies. The report of Tahir's flight is accordingly untrue.

—*Times of India:* In a civil suit which is being heard by Sir Charles Sargent, brought against Nursey Kessowjee and Company and Sir Charles Forbes and Company in respect of 21 chests of opium, application was made to have Nursey Kessowjee brought up for examination as a witness; and he attended on Saturday afternoon, in the usual barefooted convict's garb of coarse short cotton drawers, jacket, and skull cap, and looking much affected by his position.

—The Army Commission sitting at Simla have finally decided to recommend the abolition of the Commander-in-Chiefships of Madras and Bombay.

—39 Parsee gamblers were arrested at Mahim on Sunday evening.

Wednesday, October 1.

—We with thanks acknowledge receipt of the Indian Railway Travellers' Guide for October published at the *Bombay Gazette* Office. price 8 annas.

—Press Commissioner; Simla, 30: "En route to the Shutur Gurdan, Generel Roberts was attacked by Mongals and Ghilzais, chiefly the former, in Hazaar Darakht. Deputy Surgeon-General Townsend was severely wounded in the face, and five of the 3rd Sikhs were killed."

Dakka was re-occupied on the 29th without opposition.

—The China papers give some particulars of a terrible earthquake in the province of Kansuh, the shocks of which, according to the *Peking Gazette*, commenced on the 29th June and extended with more or less severity to the 11th July. The most tremendous of the shocks occurred on the 1st July, when immense damage was done. Reports of the destruction following this terrible visitation wers received by the Viceroy from about thirty cities and districts. Temples, yamens, city walls, shops, and private dwellings were destroyed, and in several instances completely swallowed up. In the city of Chieh Chow two officials with their entire households were thus engulfed and disappeared. The havoc is widespread, the loss of life very severe, but at present it is impossible to ascertain either the number of fatalities or the less of property. Great distress has, however, been caused by the catastrophe, and the Emperor, in a recent decree in reply to the memorial, expresses sympathy with the surviving sufferers, and orders the memorialist to use every effort to relieve them. The *Hongkong Daily Press* says:—Kansuh is an inland province to the north-west, and communication with it is very slow. This will account for the length of time which elapsed before news of the disaster reached the coast.

—There Natives have been killed by the fall of a house near Musjid Bunder.

—The Rev. A. Campbell Lochee, A. M., has been appointed a junior chaplain on the Bombay Establishment, *vice* the Rev. H. H. Pace, retired.

—*Lucknow Witness*: "In our S. S. Column last week a missionary told how the lightning struck a Hindoo temple at Gonda and killed the officiating priest. Happily he did not yield to the temptation of saying that the lightning stroke was a judgment on the priest and a sign of God's hatred of idolatry. Happily we say, for now this week comes tidings that a Christian Church in Switzerland crowded with worshipers Sunday morning was struck by lightning, a little girl killed on the spot and many others dangerously injured. So had the weapon of God's judgment been used against the Hindoo it might have been very speedily turned against Christian."

The second of the above-mentioned instances in not very happily chosen to prove the point in question; for what was going on in the Christian (?) church was the adoration of the mass, as least as displeasing to God as the worship of Hindoos.

Thursday, October 2.

—*Overland Mail*; September 12: Amongst the deaths recorded this week are: Col. F. J. Wilson; Major-Gen. W. Biddle; Surg-Gen. J. G. Inglis; Admiral E. Barnett; Mr. E. Blore, D. C. L., F. R. S., F. S. A.; Mr. T. Tatum, F. R. C. S.; Baron I. Taylor; and M. de Noe.

The prevailing sentiment is that Lord Lytton had better have let the North-West Frontier alone. People review the whole business—the garrisoning of Quettah: the failure of the Chamberlain Mission; the retaliation in war costing three millions; the talk of a scientific frontier; the death of Shere Ali; the Treaty of Gandamuk, so quickly followed by the destruction of the British Embassy and the rumoured sacking of Cabul and death of Yakoob Khan—and see little to admire in the change of policy from that followed by Lord Lawrence, Lord Mayo, and Lord Northbrook.

A Russian telegram reports a great conflagration to have broken out at Viazma, a town in the district of Smolensk, 200 houses and the prison being in flames when the telegram announcing the occurrence was despatched. The fire-brigade was sent from Smolensk to render assistance.

It is positively announced that Persia will cooperate with Russia in the Merv expedition. She will send 1,000 foot soldiers, drilled by Austrian officers, and 300 horse, drilled by Russians, against the Turcomans,

—General Roberts telegraphs from Kushi on the 29th September that he advances on Kabul

on the 2nd of October. Weather magnificent; troops healthy; all well.

—Lieutenant Kinlock, 12th Bengal Cavalry, was murdered about eleven o'clock on the 30th September while on his way to join his regiment. A volley was fired at him by about forty men, hidden close to the roadside between Chappri and Mandori. The body was brought into Thull. The dak escort and posts all along the line are being strengthened.

—The St. *Teheran* with English mails left Aden for Bombay Wednesday at 1 p. m.

—Bread riots have occurred at Glasgow, in which the mob entered two shops and carried off bread and other articles. Several of the rioters have been apprehended.

—Half a centuary has elapased since Dr. Duff was set apart by the Free Church as its first missionary to India. It is therefore now proposed to raise a jubilee fund, with a view to relieving the committee of their present anxieties, and also permanently to benefit its missions in India, Africa, and Milanesia.

—Captain Dundas, commander of the P. and O. steamer Cathay, died at sea on the 11th ultimo.

Friday, October 2.

—Press Commissioner, Simla, 2: Reports, from Kushi, dated the 1st inst., state that the Cavalry Brigade would be at Zahidabad on the 2nd. Wali Mahomed Khan and several other Sirdars, chiefly Barakzais, have all professed their friendship for the British Government. Supplies are forthcoming by order of the Amir. Probably by Sunday the whole force may be assembled in front of Kabul. Four infantry regiments from Turkistan are said to have returned to Kabul. Some of the mutinous regiments are understood still to be in Kabul, but it is impossible to say how many there are.

—*Bombay Gazette*; Simla, 2: General Roberts entered Kabul yesterday.

—Fall of rain; fort, 70 in.

—The Rumpa freebooters in still uncaught.

—The ravages of phylloxera are causing considerable apprehension in the vine districts of France, and particularly in the Department of the Gironde. Of the 2,000,000 hectares planted with vines throughout the country, it is estimated that nearly 400,000 are utterly destroyed and 200,000 others seriously affected, and that the total loss to the State will not be less than three milliards.

—Deaths last week, 446.

—Demodhur Narayan, publisher of the *Bombay Punch* has been sentenced to six months, imprisonment for defamation of Mr. Hurrychund Moroba.

—*Bombay Gazette*: "We learn from Dadur that the Marris have been creating uneasiness along the road from that place to Quetta and in the Bolan Pass."

—Mr. W. Wordsworth resumed charge of the duties of Principal and Professor of History and Political Economy at the Elphinstone College on the 17th Sept.

Selections.

JONAH AND PAUL.

"NOT BY CONSTRAINT, BUT WILLING."

"Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me."—1 *Cor.* ix. 16, 17.

In parallels and contrasts often does the Spirit of God point His admonitions, and such an admonition the thoughtful reader will find in the similar, yet dissimilar, positions of Jonah and Paul, as related in Jonah i. and Acts xxvii. Beloved fellow-believer, let us give our hearts' deep atttention to the lesson. Noting first the points of similarity, let us seek the secret cause of the startling, saddening, gladdening discrepancy in the two experiences.

Each is alike a servant of God; each is on a definite mission, given to each by the "word of the Lord" (Acts xxiii. 11; Jonah i. 1, 2); each is on the deep; each has dealings of a special character with the boat's crew; each is overtaken in a storm. But here the lines cease to run parallel: the one getting "safe to land;" the other having to learn the neglected lesson in place of darkness, and, as it were, double death, in the fish's belly, but this even "prepared" of God.

Our points of contrast commence with this salient one: Jonah was a free man; Paul, a prisoner, bound to his guard, and on his way to the tedious ordeal of a fourth trial as to the faith of "one Jesus, whom Paul affirmed to be alive." We might anticipate a measure of discouragement, of weariness. of self-occupation, at this point of his life's record; but never does grace in him shine more brightly than in this last page of his history. An "obedient child" is above circumstances.

Let us, with the Spirit's help trace briefly their respective states of heart, their influence, their power. Jonah, be it remembered, fled, in disobedience, from the presence of the Lord, not liking the work given to him, the message entrusted to him. Ah, beloved, the treachery of our hearts! The "slothful servant" (Matt. xxv. 24) excuses his disobedience on the plea that he knew his master to te be an "austere and hard man;" Jonah excuses his on the plea that he knew Him to be "gracious, merciful, of great kindness, and repenting Him of the evil." May God keep us from the blind audacity of a disobedient spirit!

The immediate result of this is, "Jonah lay and was fast asleep." My brother, my sister, can we not, from sad experience, say that the first result of disobedience is departure from our Father's presence; and, next, the drowsy heart, the sleepy conscience? Jonah was the cause of the storm, and but for the interposing grace of God would have been the death of all the crew. Paul, on the contrary, testifies that in the earlier hours of that eventful night the presence of God had been in no ordinary way vouchsafed to him, and the lives of "all in the ship" guaranteed to this beloved obedient servant. Paul "stands forth in the midst" (verse 21) in the calm dignity of conscious fellowship with God; exhorts them to "be of good cheer," to "take some meat;" assumes the government alike of boat and crew; and is the hope, the comfort, the salvation, of those two hundred and seventy-six souls!

With Jonah, the ungodly take the lead, arousing the sleeper, calling (in his stead) upon his God; while the prophet, only a sleeper and a stuming block, paralyzed and useless, is cast into the sea, there to learn that "salvation is of the Lord.

Oh, beloved in Christ, I see such solemn warning here, such startling illustration of our state as Christians, that my heart is hot within me as I muse. Are we in the spirit of our minds Jonahs or Pauls? Are we, with Paul, salt and light in our homes, our shops, our schools, our assemblies? Or are we, like Jonah, salt that has lost its savor, light that is turned to darkness, dumb dogs that cannot bark, and like the prophet, fit for nothing but to be cast aside?

If the latter, bear with the pleadings of one who knows how evil a thing and bitter it is to depart from the living God; and hasten, oh hasten, with the alacrity of love, into the path of obedience, and the sweet, sunny pastures of companionship with Jesus shall be yours. Shall we not, feeble as we are, learn the soul-subduing power of "not fashioning" ourselves according to any old type of our heart's devising, but yielding ourselves entirely to the moulding hand that was pierced for us,—let Him fashion us to His own blest image?

Are you trembling on the verge of a decision? As an "obedient child," may God give you to decide! Is uncongenial, distasteful service, such as was Jonah's, lying for your hand, and yours only perhaps, to take up? As an "obedient child," take it up. Do it, and you will find yourself, like Israel of old, in a land of Goshen, having "light in all their dwellings." As an "obedient child," you shall be "full of power by the Spirit of the Lord;" and that Spirit shall so minister to your soul that, as the wind plays on an Æolian harp, and every thrill is music, every thought, emotion, perception, of your willing, obedient heart shall be instinct with the life, power, and calm of intimacy with Jesus, who "went about doing good, for God was with Him." Then, too, shall you learn the daily, hourly, meaning of those words, "Ye are not your own," and, "Whatsoever He saith to you, do it." Yes, beloved in Christ, do it at any cost.

Are we craving holiness and the sight of God promised to the "pure in heart"? O beloved, what is holiness? Is it anything beyond or differing from the large, overpowering promises of John xiv. 21-23? "He that hath my commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" Father and Son abiding with the child that loves and keeps His words, and the Son manifesting Him to such! To whom is the promise of Jehovah to His ancient people transferred by the Spirit in 2 Cor. vi. 16? To the obedient child, "coming out" to his Father, henceforth to "perfect holiness in the fear of God."

Let me ask you, in closing, Was John sinning as he leaned on Jesus' bosom? Was the dear woman of Mark xiv. sinning as she brake the box, and poured the ointment on His head? Was Stephen sinning as he looked up steadfastly into heaven, and they that looked on saw his face as the face of an angel? No, beloved, a thousand times, no! Let us, then, take God's thoughts, and reject our own. The highway of holiness is child-like obedience, which, according to John xiv. brings the heart, soul, mind, into contact with Jesus; and, bowing to the mighty influence, giving ourselves up to the mighty fellowship, opening our hearts for the mighty manifestation, making a clearance in our souls for Jesus to enter, a hush in our lives for Jesus to rule and control, holiness will be ours; power, yea supernatural power, will be ours; peace and gladness that circumstances will no more affect than a summer breeze affects Mont Blanc. Beloved, we, as a body of men and women, are, like Jonah, asleep; when we are awake, with the disciples of old, we shall "see His glory." L. F.

(*Times of Refreshing.*)

Miscellany.

—Dr. Rigg has published a volume on the "Churchmanship of John Wesley." The N. Y. Chr. Advocate notices it in an article from which we make these extracts:

What was Wesley's Churchmanship? We reply, first that he was a thorough High Churchman; second, he was one of the most ritualistic of Ritualists; and third, he became one of the most liberal of "Evangelicals." All these affirmations are historically true, and important as illustration of the admirable growth or development of his noble mind.

* * * * * * * * * * * * * * *

He began to see his errors while yet on his voyage back to England. He had found no religious consolation in them. He reflected profoundly on his failure, and wrote on the sea that he "had bent the bow too far by making

antiquity a co-ordinate rather than a subordinate, rule with Scripture; by admitting several doubtful writings; by extending antiquity too far; by believing more practices to have been universal in the ancient Church than ever were so; by not considering that the decrees of synods or councils were of but human authority." "I went to America," he adds, "to convert the Indians; but O! who shall convert me?" Memorable experience! It was the beginning of his emancipation—of his preparation for the apostleship of the world. Had he not thus broken away from his Churchly fallacies, there would probably be no Methodism to-day marching round the world.

And now his emancipation went on, until he stood forth before Christendom, as a historian has said, not merely a hundred years, but probably five hundred years, in advance of his age in genuine evangelical liberalism. He came at last to declare, "I believe it an entire mistake that none but episcopal ordination is valid." "I firmly believe that I am as much an *episcopos* [bishop] as any man in England; for the uninterrupted succession I know to be a fable, which no man ever did or can prove." He always believed in episcopacy as an expedient form of Church goverment, and did, indisputably, establish it in American Methodism; but that it is *prescribed* in Scripture," he says "I do not believe. This opinion I once heartily espoused, but I have been heartily ashamed of it ever since I read Bishop Stillingfleet's 'Irenicum,' which unanswerably proves that 'neither Christ nor his Apostles prescribe any particular form of Church government, and that the plea of divine right for diocesan episcopacy was never heard of in the primitive Church.'"

As for his deliverance from the sacramentarianism of the Ritualists and High Churchmen, there is one conclusive evidence, which is not usually noted, but which may well be added to the other proofs, It is the fact that in adopting the English Liturgy for the use of his people in America he eliminated from the formula of baptism and the eucharist those phrases which teach the errors of these Church partisans—phrases which have led to Puseyism and semi-Popery in the Establishment; for, as some one has remarked, it is not with the Bible but the Prayer-book that these partisans deal.

Such was Wesley's progressive self-liberation, and it led to a degree of anti-sectarian liberality which is still more grateful to our Christian feelings; and to which allusion is made in the assertion that he was so many generations in advance of his times. We have not room here to illustrate this fact, but it has been well shown in our denominational histories. It may be safely said that no Christian of our age surpasses the catholicity of Wesley. His catholicity, especially as he advanced in his saintly old age, became a sort of passion. He wrote to his Calvinistic friend, Venn: "I desire to have a league, offensive and defensive, with every soldier of Christ. We have not only one faith, one hope, one Lord, but are directly engaged in one warfare. Come, then, ye that love God, to the help of the Lord, to the help of the Lord against the mighty! I am now well-nigh *miles emeritus, semex, sexagenarius* [an old soldier who has served out his time, and is entitled to his discharge—a sexagenarian], yet I trust to fight a little longer. Come and strengthen the bonds, till you supply the place of your weak but affectionate brother." Such was John Wesley. There is no candid student of his life and writings who will not admit that, of all things in Christendom, excepting Popery itself, there is nothing that he would not more positively disown than the exclusiveness and the arrogations of modern "High Churchmanship." "Churchmen" should cease to claim him. From their own standpoint he was utterly unworthy of them, but with a worthiness which Christendom generally will recognise with increasing applause till the end of time.

TELEGRAPHIC NEWS.

London, September 25th: The semi-official *Agence Russe* contradicts formally the assertion made by a portion of the English Press that Russian intrigue has been at work in Afghanistan, and states that, had Russia intended to create difficulties there, she would have liberated instead of acting as a guardian over Abdul Rahman. The *Agence Russe* adds that events which have lately transpired in Asia prove the necessity of an understanding being arrived at between Russia and England.

St. Petersburg, 26th: The Russian paper *Vedomosti* states that the appointment of General Turgukasof in place of the late General Lazareff has altered the task of the expeditionary force against the Tekke Turkomans, which will now be confined to the occupation of Zarinkugh. The same journal disavows all idea of the Russians proceeding to Mery or Herat, which it says could only be reached by way of Bonhara (? Bokhara).—The *Journal de St. Petersburg* contradicts the news that the vanguard of the Russian expeditionary force against the Tekke Turkomans had been defeated at Guzuktepe and compelled to fall back, and also states that an expeditionary force has been despatched to Kopet Dagh.

Paris, 26th: The *Temps* states that in an interview which took place at Vienna between Prince Bismarck and Count de Vogue (French Ambassador to the Austrian Court), the former said that the closeness of the present relations between Germany and Austria ought not to be a cause of disquiet to France, and added that he believed the relations between Germany and France were daily becoming closer. Germany, he said, is content and wishes henceforth to live in peace. M. Tricon, iately Consul General of France at Beyrout, has been appointed Erench Minister at Teheran in succession to M. Mallinet.

London, 26th: Latest advices from Capetown state that Sir Garnet Wolseley had arrived at Utrecht and that all the Zulu chiefs hostile to the British surrendered. H. M. Indian Troopship Jumna sailed from Portsmouth to-day for Bombay with 2,000 reliefs on board. The death of Field Marshal Sir William Rowan, G. C. B., Colonel of the 52nd Foot, is announced. The London Press are of opinion that the arrival of the Ameer Yakob Khan in the British Camp at Kushi proves that he is innocent of treachery, but does not greatly alter the situation. Mr. Palgrava has been appointed British Resident at Siam. A Russian expedition, for the purpose of surveying and exploring the country and the rivers between Samarkand and the River Amu Darya, started on the 17th August. Germany has agreed to the proposal made by the United States Government for an International conference to discuss the Silver Question.

30th: The Russians claim to have routed the Turcomans near Geoktepe on the 28th of August after a desperate resistance. The Turcoman loss is put down at several thousand men, whtlst the Russian loss in killed and wounded was only 435.

October 1st: Considerable agitation prevails in Ireland respecting the reduction of rents which the tenant-farmers demand. Mr. Parnell advocates non-payment altogether in oase the landlords should refuse to comply with the demand of the tenants. The Revenue Returns for September quarter amount to £16,00,000, showing a decrease of £100,000 as compared with the same period last year. Advices from the Russian General Lomakin fully confirm the news of the Turcoman defeat. The Russians with twelve guns for six hours shelled a place called Denziltepe. where there were 15,000 Turcomans and 5,000 women and children. They then attacked the outworks, which they carried at the point of the bayonet. Nightfall coming on compelled them to suspend hostilities, when the Turcomans, taking advantage of the darkness, took to flight. Benoma was occupied by the Russians on the 10th of September.

2nd: Mr. Caird has published his notes on the late Indian famine in the *Fortnightly Review*. He says that the scarcity in India is more frequent because the margin of productions beyond the wants of the increasing population, is narrowed every decade. He suggests as a remedy a cheaper form of government, extension of industrial employment, and a sounder system of land tenure, thereby substituting improving for exhausting agriculture. The *Times* publishes a paragraph to the effect that Gordon Pasha has announced his intention of resigning the Governship of the Province of the Soudan after the settlement of the difficulty between Egypt and Abyssinia. The announcement is made that Messrs, James Barber and Son have suspended payment.

Berlin, 2nd: The *North German Gazette* publishes an article in reply to one in the *Golos* respecting Russia's isolated position and states that Russia is only in an isolated position if Russian action compels Germany to seek supporters of pacific policy elsewhere.

The Sultan has expressed to the Austrian Ambassador at the Porte a desire for a Turko-Austrian alliance.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 29:

For Southampton.—Mrs F. Rideout, Mr J Davidson, Mr J Waddington, Lieut Sedden, and Capt F R C Voyle.

For Brindisi.—Dr. John Bradshaw, Mr H N Harris, Mr F A Slack, Col Carnell, Mr P C H Snow, and Mr Lonsdale.

For Venice.—Mr R J Lang, A gentleman, and Capt W W Smith, R A.

For Aden.—Madam A W Goolabkhan and four children.

Per Str. *Persia*, Oct. 1st for Genoa:

Col Gordon Morris, Mrs Morris, One European Maid servant, Mr James Collet, Mr F G Brooks, Mrs Brooks and three infants, Mr Laird and two children, Mr J L Gallot, Mrs Gallot and one infant, Mr C Cheyne, C E, Miss Cheyne and one infant, and Lieut J B Thompson.

PASSENGERS ARRIVED.

Per Str. *Speke Hall*, 26:

A Lady, Major and Mrs C W Godfrey and infant, Dr and Mrs Evers and infant, Mrs White and child, Colonel W E Corrie, Capt and Mrs Blanchard, Mr J Ryan, Junior, Lieut G A C de Trafford, Mrs L Oakes, and Mr M D Lazarus.

Per P. and O. Str. *Geelong*, 1st Oct.

From Southampton.—Mr D W Campbell, Mr J Mathews Major Watson, Mr J C Ledger, Mr E V Ozier, Mr and Mrs Moffat, and two children, Mrs Douglas, Mr J Smith, and Mr, J W Bailey.

From Brindisi.—Col and Mrs Bonus, Mr and Mrs Rivaz and two children, Col W Winson, Mr C H Roberts, A Gentleman, Lieut E G Osborne, Mr A Ertel, Col C Johnson, Lord W Beresford, and Major B Williamson.

From Venice.—Mr and Mrs Adam.

From Malta.—Lieut B J Granet.

From Suez.—Mr Taylor, and Mr Luciant.

Domestic Occurrences.

DEATHS.

MOYLE—September 16th, at Allahabad, Charles M. Moyle, son of the late Colonel C. A. Moyle, Bombay Staff Corps, aged 27.

THOMAS—September 17th, at Bhooj, Emily, wife of Lieut. Dacre Thomas, 7th Regiment Bombay Native Infantry.

MCCULLEN—September 19th, at Bombay, Mr. G. U. J. McCullen, from acute phthisis, after a protracted illness.

DE ST. DALMAS—September 21st, at Ulwur, Margaret Christina the wife of H. G. Emeric De, St. Dalmas, Missionary, aged 27 years.

HARVEY—September 25th, at her residence, No. 1, Kahun Road, Poona. Mrs. Amelia Ann, widow of the late Mr. William Harvey. C. E., of Indore aged 58.

Subscriptions received from 27th September to 4th October 1879.

C. B. Ker, 8th July 1877, Rs. 59-8; Mrs. E. Lewis, 6th Sept. 1879, Rs. 4-9-6; F. V. S. Atkins, 30th June 1880, Rs. 5-2; Captain J. B. Lawrence, 23rd August 1880, Rs. 12-10; Jas. Geddes, 30th Sept. 1879, Rs. 17-7-6; M. B. Bell, 1st Nov. 1879, Rs. 7-10; Mrs. H. A. Smith, 31st Dec. 1879, Rs. 6; E. Hosking, 17th January 1880, Rs. 16-14; Rev. D. W. Thomas, 16th January 1880, Rs. 7-10; G. Hepworth, 7th Oct. 1879, Rs. 4-8; Mrs. Drury, 30th Sept 1879, Rs. 6.

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